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THE
C H A R G E
O F
SAMUEL, LORD BISHOP OF ST. DAVID'S,
TO THE
CLERGY OF HIS DIOCESE,
DELIVERED AT HIS
PRIMARY VISITATION,
IN THE YEAR 1790.

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C H A R G E

SAMUEL, LORD BISHOP OF ST. DAVID'S.

MY REVEREND BRETHREN,

THE principal object of Episcopal visitation being the remedy, or the prevention, of such irregularities and abuses, as, without any impeachment of the general good intention and good conduct of the Clergy, may be expected from time to time, through mere inadvertence, to creep in; I should deem every moment lost to the immediate purpose of our meeting, which I were to consume either in subtle disquisition upon abstruse points of speculation, or in general exhortation to awaken your zeal and industry in the duties of your

sacred function. I trust, that I address myself to men, well taught in those mysteries of God, of which they are the stewards,—from many of whom I might myself be happy to receive instruction—to faithful servants of the Lord, who hath called us, who need no other incitement to their general duty, than their own sense of the obligation that is laid upon them. The advice, which I mean to offer upon the present occasion, applies specially to your particular situation; as called to the exercise of your ministry in these remote corners of the island, in congregations, which, except in some of the greater towns, are composed almost entirely of the common people; and of such common people, as from their sequestered situation, are, of all their countrymen of the same degree, the least improved by early education, and of consequence the least prepared, by any previous tuition, to receive the instruction, which it is your wish and your duty to convey.

It is a question of great moment, in itself not difficult, but involved in endless intricacies, to those who
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take up the discussion with their minds possessed with certain common prejudices, and for that reason too often I fear erroneously decided, What is the proper *Matter of instruction* in such congregations? more especially in the present circumstances of the established church? I am of opinion, that to stop the progress of that new species of infidelity, which is propagated by certain of the sectaries of the present day, as well as to cure the fanaticism of some weak, but, I trust, well intentioned members of our own communion, much might be done by the labours of the country Parish-Priest; much more, indeed, than by the learned disquisitions of professed Polemics; were it not that erroneous maxims are gone abroad, which, for several years past, if my observation deceive me not, have very much governed the conduct of the Parochial Clergy in the ministration of the Word.

A JUST abhorrence of those virulent animosities, which in all ages, since external persecution ceased, have prevailed among Christians; especially, since the
TWO Reformation,

Reformation, among Protestants of the different denominations, upon the pretence at least of certain differences of opinion, in points of nice and doubtful disputation, hath introduced and given general currency to a Maxim, which seemed to promise Peace and Unity, by dismissing the cause, or rather the pretence, of dissension. Namely, that the Laity, the more illiterate especially, have little concern with the Mysteries of revealed religion, provided they be attentive to its Duties. Whence it hath seemed a safe and certain conclusion, that it is more the office of a Christian teacher, to press the Practice of Religion upon the consciences of his hearers, than to inculcate and assert its Doctrines.

AGAIN; a dread of the pernicious tendency of some extravagant opinions, which persons, more to be esteemed for the warmth of their piety, than the soundness of their judgement, have grafted, in modern times, upon the doctrine of Justification by Faith, as it is stated in the 11th, 12th, and 13th of the Articles of
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our Church, (which, however, is no private tenet of the Church of England, but the common doctrine of all the first Reformers, not to say that it is the very corner stone of the whole system of Redemption) a dread of the pernicious tendency of those extravagant opinions, which seem to emancipate the Believer from the authority of all Moral Law, hath given general credit to another maxim; which I never hear without extreme concern from the lips of a Divine, either from the pulpit, or in familiar conversation: Namely, that Practical Religion and Morality are one and the same thing: That Moral Duties constitute the whole, or by far the better part of practical Christianity.

BOTH these maxims are erroneous. Both, as far as they are received, have a pernicious influence on the ministry of the Word. The first, most absurdly separates Practice from the Motives of Practice. The second, adopting that separation, reduces practical Christianity to Heathen virtue; and the two, taken together, have much contributed to divest our sermons of the genuine

nuine spirit and savour of Christianity, and to reduce them to meer moral essays: in which moral duties are enforced, not, as indeed they might be to good purpose, by scriptural motives, but by such arguments, as nowhere appear to so much advantage as in the writings of the Heathen Moralists, and are quite out of their place in the pulpit. The rules delivered may be observed to vary according to the temperament of the teacher. But the system chiefly in request, with those who seem the most in earnest in this strain of preaching, is the strict, but impracticable, unsocial, fullen Moral of the *Stoics*. Thus, under the influence of these two pernicious maxims, it too often happens, that we lose sight of that which is our proper office, to publish the Word of Reconciliation, to propound the terms of Peace and Pardon to the penitent, and we make no other use of the high commission that we bear, than to come abroad one day in the seven, dressed in solemn looks, and in the external garb of holiness, to be the apes of Epictetus, I flatter myself, that we are at present in a state of recovery from this delusion. The compositions, which are at
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this day delivered from our pulpits, are, I think, in general, of a more Christian cast, than were often heard some thirty years since, when I first entered on the ministry. Still the dry strain of moral preaching is too much in use, and the erroneous maxims, on which the practice stands, are not sufficiently exploded.

THE first of the two, which excludes the laity from all concern with the doctrinal part of religion, and directs the preacher to let the Doctrine take its chance, and to turn the whole attention of his hearers to Practice, must tacitly assume for its foundation (for it can stand upon no other ground) this complex proposition: Not only that the Practice of religious duties is a far more excellent thing in the life of man, far more ornamental of the Christian profession, than any knowledge of the doctrine without the practice; but moreover, that men may be brought to the Practice of religion without previous instruction in its Doctrines; or, in other words, that Faith and Practice are, in their nature, separable things. Now the former branch of this double assump-

tion, that Virtue is a more excellent thing in human life than Knowledge, is unquestionably true; and a truth of great importance, which cannot be too frequently, or too earnestly inculcated. But the second branch of the assumption, that Faith and Practice are separable things, is a gross mistake, or rather a manifest contradiction. Practical holiness is the end: Faith is the means; and to suppose Faith and Practice separable, is to suppose the end attainable without the use of means. The direct contrary is the truth. The practice of religion will always thrive, in proportion as its doctrines are generally understood and firmly received; and the practice will degenerate and decay, in proportion as the doctrine is misunderstood and neglected. It is true, therefore, that it is the great duty of a preacher of the gospel to press the practice of its precepts upon the consciences of men. But then it is equally true, that it is his duty to enforce this practice in a particular way; namely, by inculcating its doctrines. The motives, which the revealed doctrines furnish, are the only mo-

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-tives he has to do with, and the only motives by which religious duty can be effectually enforced.

I AM aware, that it has been very much the fashion, to suppose a great want of capacity in the Common People, to be carried any great length in religious knowledge, more than in the abstruse sciences. That the world, and all things in it, had a maker; that the maker of the world made man, and gave him the life which he now enjoys; that he, who first gave life, can, at any time, restore it; that he can punish, in a future life, crimes which he suffers to be committed with impunity in this; some of these first principles of religion the Vulgar, it is supposed, may be brought to comprehend. But the peculiar doctrines of Revelation, the Trinity of Persons in the undivided Godhead, the Incarnation of the second Person, the expiation of sin by the Redeemer's sufferings and death, the efficacy of his intercession, the mysterious commerce of the believer's soul with the Divine Spirit—these things are supposed to be far above their reach.

If this were really the case, the condition of mankind would indeed be miserable, and the proffer of mercy, in the gospel, little better than a mockery of their woe. For the consequence would be, that the Common People could never be carried beyond the first principles of what is called Natural Religion. Of the efficacy of natural religion as a rule of action, the world has had the long experience of 1600 years. For so much was the interval between the institution of the Mosaic Church, and the publication of the gospel.—During that interval, certainly, if not from an earlier period, natural religion was left to try its powers on the heathen world. The result of the experiment is, that its powers are of no avail. Among the Vulgar, natural religion never produced any effect at all; among the Learned, much of it is to be found in their writings, little, in their lives. But if this natural religion, a thing of no practical efficacy as experiment hath demonstrated, be the utmost of religion which the common people can receive; then is our preaching vain, Christ died in vain, and man must still perish. Blessed be God, the case is

far otherwise. As we have, on the one side, experimental proof of the insignificance of what is called Natural Religion; so, on the other, in the success of the first preachers of Christianity, we have an experimental proof of the sufficiency of Revealed Religion to those very ends, in which Natural Religion failed. In their success we have experimental proof, that there is nothing in the great mystery of godliness, which the Vulgar, more than the Learned, want capacity to apprehend; since upon the first preaching of the gospel, the illiterate, the scorn of pharisaical pride, who knew not the law, and were therefore deemed accursed, were the first to understand, and to embrace the Christian Doctrine.

NOR will this seem strange, if it be considered, that Religion and Science are very different things, and the objects of different faculties. Science is the object of natural Reason; religious truth, of Faith. Faith, like the natural faculties, may be improved by exercise; but in its beginning it is unquestionably a distinct gift of God.

God. Were it otherwise, the common people would be just as incapable of receiving those principles of natural religion, which are thought so simple, and so much within the reach of popular apprehension, as the higher mysteries of the gospel; for I scruple not to assert, that no proof can be more subtle in its process, or in its principles more abstruse, however just in its conclusions, than the arguments which philosophy furnishes, of the being and attributes of God, and the immortality of the human soul. By this argument, therefore, addressed to their reason, no conviction could be wrought, in the minds of the common people, of the very first principles of religion. By Faith, their minds are opened to apprehend all that is revealed of the scheme of redemption, no less than the very first principles, the doctrine of a resurrection, on the first creation of the world out of nothing. Let me entreat you therefore, my Reverend Brethren, to discard these injurious and charitable surmises, of a want of capacity in your hearers. A want of capacity in these subjects, is a want of Faith; and the surmise of a want of Faith, in the common

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men people, more than in their betters, is in truth a distrust of God; as if he would be wanting to his own work, and fail to give all men faith to receive a discovery, made by his express command, or rather by himself, to all, of a scheme of mercy in which all are interested. Pray earnestly to God to assist the ministration of the word, by the secret influence of his Holy Spirit on the minds of your hearers; and nothing doubting that your prayers are heard, however mean and illiterate the congregation may be, in which you exercise your sacred function, fear not to set before them the whole council of God. Open the whole of your message without reservation; that every one of you may have confidence to say, when he shall be called upon to give an account of his stewardship, "Lord I have not hid thy righteousness within my heart; I have not concealed thy loving kindness and truth from the great congregation."

THE second maxim, that meer Morality makes the sum and substance of Practical Religion, carries in it a double

double falsehood. It contracts the range of Christian duty, and it totally misrepresents the formal nature of the thing. In direct contradiction to this wicked maxim, I affirm, that although Religion includes Morality, as the greater perfection includes the less, so that an immoral man cannot be religious, yet a man may be irréproachable in his moral conduct, and at the same time perfectly irreligious and profane. Irreligious and profane in that extreme, as to be in danger of being cast at last into outer darkness, with his whole load of moral merit on his back. The notion that religion and morality are the same, generally as it hath too long prevailed, needs no other confutation, but what will spontaneously arise from a just definition of the terms. Religion, in the practical part, is a studious conformity of our actions, our wills, and our appetites, to the revealed will of God, in pure regard to the Divine authority, and to the relation, in which we stand to God, as discovered to us by Revelation. Morality is a conformity of our actions to the relation, in which we stand to each other in civil society. Morality therefore com-
double prehends

prehends some considerable part, but a part only, of the duties of the Second Table. Morality enjoins filial Piety; it prohibits Murther, Adultery, Theft, False witness, and those inferior crimes, which for the like harm that in a less degree they bring to society, or to the individual in society, bear affinity to these, as to the heads of so many different species. But does Morality say, "Thou shalt not covet." Does the controul of moral obligation reach the secret meditations of the mind, and the silent desires of the heart? Does it impose restraint upon the sensuality of the imagination, and the private prurience of appetite? Like the Divine Law, does it extend to every secret energy of the Mind, the Will, and the Appetite, and require the obedience of the inner, no less than of the outer man? Again, doth Morality say, "Thou shalt love thine enemies; thou shalt Bless them that curse, do good to them that persecute?" Doth Morality enjoin forgiveness of injuries, or the giving of alms to the poor? Truly morality "careth for none of these things." How small a part then of social duty, of a Christian's social duty, is the

utmost which Morality exacts; and how fatally are they misledde, who are taught that meer morality satisfies the law by which the Christian shall be judged, even in the inferior branch of the love of our neighbour?

WITH the higher branch of duty, with the love of God, and of consequence with the duties of the First table, Morality hath evidently no concern or connection. The worship, which I owe to God, is certainly no part of the duty which I owe to man. It is indifferent to Morality, whether I worship one God, or many. Morality is not offended, if I worship graven images. Morality enjoins no observance of one day in seven; no feast of faith, in sacramental rites, upon the body and blood of the Redeemer. For Reason, from which Morality derives her whole authority and information; Reason knows not, till she hath been taught by the lively oracles of God, that the creator of the world is the sole object of worship; she knows of no prohibition of particular modes of worship; she knows nothing of the creation of the world in seven days; no-
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thing of redemption; nothing of the spiritual life, and the food brought down from Heaven for its sustenance. Morality therefore, having no better instructress than this ignorant Reason, hath no sense or knowledge of any part of that great branch of duty, which comes under the general title of Devotion. Let me conjure you therefore, my brethren, to be cautious how you admit, much more how you propagate, that delusive dangerous maxim, "that Morality is the sum of practical religion," lest you place the totality and perfection of the thing in a very inconsiderable part.

PERHAPS you will recur to the etymology of the word; you will contend with me, that the word Morality, in its natural import, comprehends every thing which belongs to Manners.—That devotional, no less than social, habits make a part of the manners of the man; and because a man's thoughts, passions, appetites, form his habits and influence his actions, that they also may be considered as a very essential part of manners. That morality therefore, in the natural import of the

word, is precisely of the same extent with practical religion, embracing every branch of man's duty, to God, his neighbour, and himself; since whatever is irreligious, in thought, word, or deed, is no less than an unjust action, a defect, or blemish, in the Manners of the man. And using the word in this large meaning, you think you affirm nothing but the truth, when you say that Morality is the sum and substance of practical religion.

My brethren, were you capable of advancing this argument, however it might raise my admiration of your grammatical skill; I must take leave to say, it would set you not high in my opinion as Logicians; and still lower as Divines. And yet, I much suspect, that many have imposed upon themselves, by this very reasoning, in the point in question. Morality, according to this interpretation of the word, is indeed the same thing with practical religion. In the maxim therefore, which you would defend, substitute for the word morality, those two words, which in your apprehension render its exact meaning.

meaning. You will then have before you the proposition you would defend, announced in unequivocal terms. What is it? Plainly this; Practical Religion is the sum and substance of practical religion. My Reverend Brethren, is this the important truth we are sent abroad to publish! This the purport of our high and holy embassy! The insignificance of the proposition is not the worst part of it. The greater evil is, that it is stated in terms, which hide the folly of it, and mislead our hearers. The word morality in its public acceptation, carries no such extensive meaning, as they ascribe to it, in their private understanding, who speak of it as the same thing with religion. It is rather a name of distinction, either for social duty, as it was understood and practised among the heathen, without the additions and improvements of revealed religion; or for those religious duties, which are in themselves duties, by an inherent fitness and propriety, demonstrable from the relation in which we stand to God our Creator and Redeemer, when once it is made known to us, without regard to any particular command. In the one or the other

other of these two senses, as distinguishing social duty from religious, or the primary duties of religion from the secondary, the word Morality is used even among the learned ; and the unlearned have no apprehension of any other meaning. When we say then that Morality and Religion are the same, I fear we are generally understood to set aside all the additions and improvements of revealed religion, as things at the utmost of very inferior importance, or at least to set aside positive precepts. I could propose an experiment, by which it would be easy to determine, how the people really understand us, when we use this language.

NONE here, I apprehend, would be at a loss to find among his own parishioners, more than one person living in good credit and esteem among his neighbours, irreproachable in his general dealings with the world, a prudent manager of his affairs, and of consequence not addicted to any public scandalous excess ; but with all this grossly negligent of religious ordinances. Go and expostulate with such a man ; Tell him that you are sorry to observe that he is seldom seen at Church—that he never comes to the Lord's table—

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that he never sends his children to you to be instructed in the catechism.—That from these symptoms, notwithstanding the general probity of his life, you are apprehensive, he thinks less than it may be his interest to do, about the concerns of futurity. The man, who is by no means lost to all sense of duty, will take your admonition in good part, but he will defend himself. And his defence will be that he is at least a MORAL man. Press him further. Ask him, what particular merit he means to attribute to himself under that character; Would he be understood to plead not guilty to your accusation; Would he pretend, that he is a scrupulous observer of the sabbath—never absent without necessity from public worship, and frequent in his attendance on the Lord's table? He will confess to you, that he means no such thing—the contrary is notorious—and he would be sorry to be thought capable of setting his face to so gross a falsehood. Does he mean that notwithstanding his neglect of the external forms of religion, he hath still been exact in the better part; in the social duties of the Christian life. That he is liberal

in alms—tender-hearted to the poor—slow to anger—patient of injuries—ready to forgive—that his affections are so set on heavenly things, that he is cautious of excess in the use even of lawful pleasure? Nothing of all this. The man is no hypocrite. He will not pretend that his life will bear so strict a scrutiny. But still he is a Moral man. That is to say, (for every thing more is excluded by his own confessions) he is no Murtherer, no Adulterer, no Thief, no Lyar, no Spendthrift, and with nothing more of the Christian character about him, than is supposed to be contained in the negation of these crimes, he hopes to find admission into the kingdom of Heaven; for if at any time he hath chanced to drop in, while you have been preaching, he has heard you tell your congregation that Morality is All in All.

AGAIN Religion and Morality differ, not only in the extent of the duty they prescribe, but in the part in which they are the same in the external work, they differ in the Motive. They are just as far asunder as
Heaven

Heaven is from the Earth. Morality finds all her motives here below: Religion fetches all her motives from above. The highest principle in Morals is a just regard to the rights of each other in civil society. The first principle in Religion is the love of God; or, in other words, a regard to the relation which we bear to him, as it is made known to us by Revelation. And no action is religious, otherwise than as it respects God, and proceeds from a sense of our duty to him, or at least is regulated by a sense of that duty. Hence it follows, as I have before observed, that although Religion can never be Immoral, because moral works are a part of the works of religion, yet Morality may be Irreligious. For any moral work may proceed from meer moral motives, apart from all religious considerations. And if a moral work be done, by a person not sufficiently instructed in religion to act upon religious considerations, it cannot proceed from any other than meer moral motives; and of consequence it must, in that instance, be irreligious: not contrary to religion, but without it.

UPON this ground stands the Doctrine of the first Reformers, concerning Works done before Justification; which is laid down in the 13th of our articles. "Works done before the Grace of Christ, and the inspiration of his Spirit, are not pleasant to God; for as much as they spring not of Faith in Jesus Christ, neither do they make men meet to receive Grace, or (as the School Authors say) deserve Grace of Congruity; yea, rather for that they are not done, as God had commanded, and willed them to be done, we doubt not, (saith the Church) but that they have the nature of Sin." Not that they are in such sort Sins, that in the meer overt-act, without consideration had of the obliquity of the motive, they add to the guilt of the doer of them; but being done without any thought of God, though not in defiance and despite of him, they have nothing in them, that should make them pass for marks or symptoms of the regenerate Character. On the contrary in all these works meerly moral, the Atheist may be as perfect as the Christian.

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AND this explains; what, at the first sight, may seem a strange fact in the History of Man, and is very apt to be misinterpreted; as if it disproved the connection, which Divines are desirous to maintain, between the truth of Religious opinion, and true Practical Godliness: Namely, that Infidelity and Atheism boast among their disciples eminent examples of Moral Rectitude. History records, I think, of SERVETUS, SPINOZA, and HOBBS, that they were men of the strictest Morals. The memory of the living witnesses the same of HUME. And History, in some future day, may have to record the same of PRIESTLEY and LINDSAY. But let not the morality of their Lives be mistaken for an instance of a righteous practice, resulting from a perverse Faith; or admitted as an argument of the Indifference of Error. Their Moral Works, if they be not done as God hath willed, and commanded, such works to be done, have the Nature of Sin; and their Religion, consisting in private opinion and Will-Worship, is Sin; for it is Heresy.

You see, my Brethren, of what importance it is to the edification of your people, that you maintain the distinction between Religion and Morality, and set forth the superior excellence of the former, both in the external and the internal part. An over-abundant zeal, to check the phrenzy of the Methodists, first introduced that unscriptural Language, which confounds the two; and an apprehension, that the prevalence of their numbers, in these parts, might make you too ready to adopt it, hath induced me to discourse to you so largely upon the subject. Bear with me if I add, that the propagation of Methodism hath been less owing to its own powers, than to the injudicious manner in which it hath been resisted. In the controversy about Faith and Works, either side of the question hath had pious, learned, and enlightened men among its advocates. When the pious, the learned, and the wise, on both sides, explain, the Controversy turns out to be a meer contest about words. The matter in dispute being nothing more than this; in what words a proposition, in which all agree, may be best enounced. That Man is justified

justified by Faith, without the Works of the Law, was the uniform Doctrine of the First Reformers. It is a far more antient Doctrine: it was the doctrine of the whole College of Apostles. It is more antient still: it was the doctrine of the Prophets. It is older than the Prophets: it was the religion of the Patriarchs. And no one, who hath the least acquaintance with the writings of the First Reformers, will impute to them, more than to the Patriarchs, the Prophets, or Apostles, the absurd opinion, that any man, leading an impenitent wicked Life, will finally upon the meer pretence of Faith (and Faith connected with an impenitent Life must always be a meer pretence) obtain admission into Heaven. Whether our Methodists are justly chargeable with this Antinomian Doctrine, is what I will not take upon me to decide. I would charitably hope, that it is to be found only in the language of the more illiterate of their Teachers. Whether they be justly charged with it or no, it is your duty to be careful, that, in your anxiety to expose this folly, you yourselves run not into the opposite extreme of the Pelagian Herefy. Be careful, that

that you ascribe no such merit to the good works of men, as may claim immortality, as the wages of a service: that you ascribe no power to Man to perform works truly good, without the assistance of the Divine Spirit. But then, be careful, on the other hand, to explain, on what Ground, Merit is denied to the best works of the Faithful. It is not that the works in themselves are not Good; such as, being well done, would be meritorious; such, that the leaving of them undone, or the doing of them with negligence and indifference, while we profess to be believers, is a deceiving of our own Souls. But the want of Merit lies in the imperfection and deficiency of our best performances. And remember always to inculcate, that, in this respect, our Faith is no less defective, than our Works: that it is not by the *Merit* of our Faith, more than by the *Merit* of our Works, that we are justified: that there is, indeed, no hope for any merit of our own, but through the efficacy of our Lord's atonement. For that we are justified by Faith, is not on account of any merit in our Faith, but because Faith is the first principle of that

communion between the Believer's soul and the Divine Spirit, on which the whole of our Spiritual Life depends. These Doctrines are delivered, with admirable perspicuity and precision in the Homilies of our Church upon these subjects: The " Misery of all Mankind ;" " The Salvation of Mankind by Christ ;" The true Lively and Christian Faith," and " Good Works annexed to Faith." These discourses I would earnestly recommend to your frequent study, as an unexceptionable summary of doctrine upon these important points, and an excellent model of Composition for popular instruction. Were you in a situation to procure scarce books for yourselves, or to have easy access to well-furnished Libraries, I should recommend a perusal of the Confession of Faith of the Church of Saxony, with the elucidations, upon particular points, which are to be found in the works of Philip Melancthon. And, as a preservative of your own Minds from the contagion of the Antinomian Folly, I would recommend the *Harmonia Apostolica* of my illustrious predecessor, Bishop BULL. I am much mistaken, if a proper diligence on our own parts,

parts, to inculcate these Doctrines, which are indeed the very basis of the Christian System, which the Philosophizers of the present times explain away, and the illiterate Enthusiast, by the meanness of his stile, and the absurdity of his illustrations, too often burlesques; I am mistaken, if a proper diligence, on our part, to inculcate these doctrines, would not soon supersede the necessity of all controversy. Truth, deeply planted in the public Mind, would keep possession by its own native strength; the Common People, made proficient in the Faith, however in other respects illiterate, and accustomed to the Doctrine originally delivered to the Saints, would turn with horror from every thing of a contrary sound. Nourished with the sincere milk of the word, by their proper pastors, they would refuse a drink of doubtful quality, mingled by a stranger. In a word, our Churches would be thronged; while the Moralizing Unitarian would be left to read his dull weekly Lecture to the walls of his deserted conventicle; and the Field-Preacher would bellow unregarded to the wilderness.

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There is yet another thing to be done for the security of the common People from delusion. The great crime and folly of the Methodists consists, not so much in heterodoxy, as in fanaticism; not in perverse doctrine, but rather in a disorderly zeal for the propagation of the Truth. Which is the pretence for that irregular Ministry, which is exercised by their Teachers, encouraged by the Leaders of the sect, and greedily followed by the People. The immediate remedy for this evil, and indeed the best security against the seductions of false teachers of all denominations, would be that our Laity should be frequently taught, with what hazard to himself the private Christian officiously meddles in the preacher's Office: how strictly it is required of him, to submit himself to those teachers, who are, by due authority, set over the people to watch over their souls.

Upon these Topics, the Clergy, of late years, have been more silent than is perfectly consistent with their duty: from a fear, as I conceive, of acquiring the name and reputation of High-Churchmen. But, my

Brethren, you will not be scared from your duty by the idle terror of a Nick-Name, artfully applied, in violation of the true meaning of the word, to entrap the judgement of the Many, and bring the discredit of a folly, long since eradicated, upon principles which have no connexion with it. You promote the stratagem of your enemies, you are assisting in the fraud upon the Public, and you are accessaries to the injury to yourselves; if you give way to a dread of the imputation. To be a High-Church-Man, in the only sense which the word can be allowed to bear, as applicable to any in the present day; God forbid, that this should ever cease to be my public pretension, my pride, my glory. To be a High-Church-Man in the true import of the words in the English Language, God forbid, that ever I should deserve the imputation. A High-Church-Man, in the true sense of the word, is one that is a bigot to the secular rights of the Priesthood. One, who claims for the Hierarchy, upon pretence of a right inherent in the sacred office, all those Powers, Honours and Emoluments, which they enjoy under an establishment;

ment; which are held indeed by no other tenure, than at the will of the Prince, or by the law of the Land. To the Prince, or to the Law, we acknowledge ourselves indebted for all our secular possessions; for the rank and dignity annexed to the superior order of the Clergy; for our secular authority; for the jurisdiction of our courts, and for every civil effect, which follows the exercise of our Spiritual Authority. All these rights and honours, with which the priesthood is adorned by the piety of the civil magistrate, are quite distinct from the spiritual commission, which we bear, for the administration of our Lord's proper kingdom. They have no necessary connexion with it; they stand merely on the ground of human law, and vary, like the rights of other citizens, as the laws, which create them, vary. And in every Church, connected, like our Church, with the state by an establishment, even the spiritual authority cannot be conferred without the consent of the supreme Civil Magistrate. But in the language of our modern sectaries, every one is a High-Church-Man, who is not unwilling to recognise so much as the spiritual authority

of the priesthood; every one, who denying what we ourselves disclaim, any thing of a divine right to temporalities, acknowledges, however, in the sacred character, somewhat more divine, than may belong to the meer hired servants of the State, or of the Laity, and regards the service, which we are thought to perform for our pay, as something more than a part to be gravely played in the drama of Human Politics. My Reverend Brethren, we must be content to be High-Church-Men according to this usage of the word, or we cannot at all be Churchmen. For he, who thinks of God's ministers, as the meer servants of the State, is out of the Church,—severed from it by a kind of self-excommunication. Much charitable allowance is to be made for the errors of the Laity upon points, to which it is hardly to be expected they should turn their attention of their own accord, and upon which, for some time past, they have been very imperfectly instructed. Dissenters are to be judged with much candour, and with every possible allowance for the prejudices of education. But for those who have been nurtured in the bosom of the

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Church, and have gained admission to the Ministry, if from a mean compliance with the humour of the age, or ambitious of the fame of *Liberality of sentiment* (for under that specious name, a profane indifference is made to pass for an accomplishment) they affect to join in the disavowal of the authority, which they share, or are silent when the validity of their divine commission is called in question; for any, I hope they are few, who hide this weakness of faith, this poverty of religious principle, under the attire of a Gown and Cassock, they are, in my estimation, little better than Infidels in masquerade.

To fortify your own principles, and to qualify yourselves to give the Laity the instruction they so much need in this important subject, of the deference due from the private Christian, in matters purely Spiritual, to the authority of the Church, and to a Ministry of Divine institution, I would advise, that you make the writings that remain of the Apostolical Fathers, more especially of ST. CLEMENT and ST. IGNATIUS, your constant

constant study. They may be read either in the Original, or in Bishop WAKE's translation. Much edification on the same subject is to be drawn from the Ecclesiastical Polity of the Learned HOOKER; and from the writings of an eminent Divine of the Church of Ireland, in the last century, the celebrated CHARLES LESLIE. And to the younger Clergy more especially, as an introduction to these necessary studies, and to all, as an excellent commentary of first principles, which may suggest some of the best Topics of popular discourse upon this important question of Church-Authority, I would earnestly recommend a Tract, which was printed at Gloucester, in the year 1787, under the title of *An Essay on the Church*. It is the work of a venerable Clergyman in the Diocese of Norwich, to whom the World is indebted for many valuable disquisitions in Divinity, and in other subjects, and for a popular tract against the errors of the Socinians, which hath been circulated, with good effect, in all parts of the kingdom, to the amount of several thousand copies, by the Society for the promoting of Christian Knowledge.

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